

AND
C A N O N S
Ecclesiasticall;

Treated upon by the **A R C H B I S H O P S** of
Canterbury and York, Presidents of the Convoca-
tions for the respective Provinces of Canter-
bury and York, and the rest of the Bishops
and Clergie of those Provinces;

And agreed upon with the **K I N G S** Majesties
Licence in their severall Synods begun
at *London and York. 1640.*

In the yeer of the Reign of our Sovereign Lord *Charles*,
by the grace of God, King of *England, Scotland,*
France, and Ireland, the Sixteenth.

And now Published for the due obsecration of them, by His Majesties
Ambiority under the Great Seal of England.

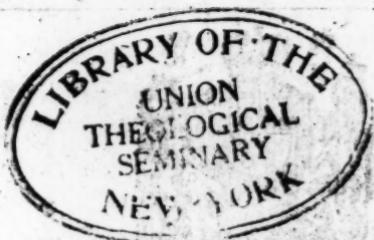


L O N D O N :

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Kings most Excellent Majesties, And by the
Affiance of **JOHN BULL. 1640.**

CANONS

Classification





CHARLES,
By the grace of G O D,
King of England, Scot-
land, France, and
Ireland, Defender of the Faith, &c.
To all to whom these presents shall
come, Greeting.

Whereas our Bishbops, Deanes of Our Cath-
edral Churches, Arch-deacons, Chapters and Col-
leges, and the other Clergie of every Diocesse

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Within the severall Provinces of Canterbury and
Yorke, being respectively summoned and called by
Vertue of our severall Writs to the most Reverend
Father in God, Our right trustie, and right wel-
beloved Counseller, William, by divine providence,
Lord Arch-bishop of Canterbury, Primate of all
England, and Metropolitan, And to the most Re-
verend Father in God, Our right trustie and wel-
beloved Counseller Richard, by divine providence,
Lord Arch-bishop of York, Primate and Metro-
politan of England respectively directed, bearing
date the twentieth day of Februarie, in the fif-
teenth year of Our reign, to appear before the said
Lord Arch-bishop of Canterbury in Our Cath-
edrall Church of S. Paul in London, And be-
fore the said Lord Arch-bishop of York, in the
Metropolitanc Church of S. Peter in York the four-
teenth day of April then next ensuing, or elsewhere;
as they respectively should think it most conveni-
ent to treat, consent and conclude, upon certain diffi-
cult and urge m^t affairs contained in the said Writs;
Did thereupon at the time appointed, and within
the Cathedrall Church of S. Paul, and the Metro-
politan Church of S. Peter aforesaid, assemble
themselves respectively together, and appear in
severall Convocations for that purpose, according

in the said severall Writs, before the said Lord
Arch-bishop of Canterbury, and the said Lord
Arch-bishop of York respectively, and so as
much as We are given to understand, that many
of Our Subjects being misled against the Rites
and Ceremonies now used in the Church of Eng-
land, have lately taken offence at the same upon
an unjust supposal, that they are not only con-
trary to Our laws, but also introductory unto Po-
pish superstition; whereas it well appeareth
unto Us upon mature consideration, that the
said Rites and Ceremonies which are now so
much quarrelled at, were not only approved of,
and used by those learned and godly Divines, to
whom at the time of Reformation under King
Edward the sixth, the compiling of the Book of
Common Prayer was committed (divers of which
suffered Martyrdom in Queen Maries dayes;) but
also again taken up by this whole Church under
Queen Elizabeth, and so dually and ordinarily
practised for a great part of her Reign (within the
memory of divers yet living) as that it could not
then be imagined that there would need any Rule
or Law for the observation of the same, or that they
could be thought to favour of Popery.

¶ And albeit since thos times, for want of an ex-
preffe

infecte Religionis ; and by subtle practises, the
said Rites and Ceremonies began to fall into disuse,
and in place therof, other forraign and unfeigned
usages by little and little to creep in ; Yet foras-
much as in Our own Royall Chappels, and in many
other Churches, most of them have been ever con-
stantly used and observed, We cannot now but be
very sensible of this matter, and have cause to con-
coiue that the authours and fomentors of these jea-
lousies, though they colour the same with a pretence
of Zeal, and would seem to strike only at some sup-
posed iniquity in the said Ceremonies ; Yet, as We
have cause to fear, ayme at Our own Royall person,
and would faine bane Our good Subjects imagine
that We Our Selfe are perverted, and do worship
God in a superfluous way, and that We intend to
bring in some alteration of the Religion here esta-
blished. Now how far We are from that, and
how utterly We detest every thought therof, We
have by many publike Declarations, and otherwise
upon sundry occasions, given such assurance to the
World as that from thence We also assure Our Self,
that no man of wisdom and discretion could ever be
so beguiled as to give any serious entertainment to
such brain-sick jealousies ; and for the weaker sort,
who are prone to be misled by crafty seducers, We

rest

rest no lesse confident, that even of them, as many
as are of loyall, or indeed but of charitable hearts,
will from henceforth utterly banish all such causlesse
fears and surmises, upon these Our sacred professi-
ons, so often made by Us, a Christian Defender of
the Faith, their King, and Sovereign. And there-
fore if yet any person, under whatsoever mask of
zeal or counterfeit holinesse, shall henceforth by
speech or writing, or any other way (notwithstanding
these Our right, hearty, faithfull, and so-
lemn protestations made before him, whose Deputy
We are against all and every intention of any Po-
pish innovation) be so ungracious and presumptu-
ous as to vent any poisoned conceits, tending to such
a purpose, and to cast these devilish aspersions and
jealousies upon Our Royall and godly proceedings,
We require all Our loyall Subjects, that they forth-
with make the same known to some Magistrate, Ec-
clesiastical or Civill; And We straigly charge all
Ordinaries, and every other person in any authority
under Us, as they will answer the contrary at their
utmost perill, that they use no palliation, conni-
vence, or delay therein; but that taking particular
information of all the passages, they do forthwith
certifie the same unto Our Court of Commission for
causes Ecclesiastical, to be there examined, and pro-
ceeded

executed in with all fidelity and tenderneſſe of Our
Royall Maſtſie, as is due to Us their Sovereigne
Lord and Governoſ: But foraſmuch as We well
perceive that the miſleaders of Our well-mindēd
people, do make the more advantage for the nouriſh-
ing of this diſtemper among them from hence, that
the foſaid Rites and Ceremonies, or ſome of them,
are now iuſtified upon but onely in ſome Dioceffes,
and are not generally revived in all places, nor con-
ſtantly and uniformly practiſed thoroughout all the
Churcheſ of Our Reaſ, and therupon have been
lyable to be quarrelled and oppoſed by them who uſe
them not; We therefore out of Our Princeſy incli-
nation to Uniformity and peace, in matterſ eſpe-
cially that concern the holi worship of God, propoſing
to Our ſelf herein the pioue exampleſ of King
Edward the ſixt, and of Queen Elizabeth, who
ſent forth Injunctions, and Orderſ about the diuine
Service, and other Eccleſiaſticall matterſ, and
of Our dear Father of bleſſed memory, King
James, who publiſhed a book of Conſtitutions and
Canons Eccleſiaſticall; and (according to the Act
of Parliament in this behalf) having fully aduifeſ
herein with Our Metropolitan, and with Our Com-
missioners auoirthed under Our great Seal for
caueſeſ Eccleſiaſticall, haue thoughte good to give
them

them first have entred in Consecration, and agree
upon certain other Canons necessary for the ad-
vancement of Gods glory, the edifying of his holy
Church, and the due reverence of his blessed Myste-
ries and Sacraments: that as We never have been,
and by Gods assistance (by whom alone We reign),
shall ever so continue carefull and ready to cut off
superstition with one hand, so We may no lesse ex-
pell irrauernice and profaneness with the other,
whereby it may please Almighty God, so to bleffe
Us, and this Churcb committed to Our govern-
mans, that it may at once return unto the true
former splendour of Uniformity, Devotion, and
holy Order, the luster whereof for some yeers by past
hath been overmuch obscured, through the devices
of some ill affected to that Sacred Order, wherein
it had long stood from the very beginning of the
Reformation, and through inadvertencie of some
in authority in the Churcb under Vs: We there-
fore by vertue of Our Prerogative Royall, and
Supream authority in causes Ecclesiasticall, by Our
severall and respective Letters Patents under Our
Great Seal of England, dated the fifteenth day of
Aprill now last past, and the twelfth day of May
then next following, for the Province of Canter-
bury; And by Our like Letters Patents dated the

seven and twenty day of the same month of
Aprill, and the twenty day of the moneth of
May aforesaid, for the Province of York,
did give and grant, full, free, and lawfull
libertie, licence, power and authoritie,
unto the said Lord Arch-bishop of Canterbury,
President of the said Convocation, for the Pro-
vince of Canterbury, and unto the said Lord
Arch-bishop of York, President of the said Con-
vocation for the Province of York, and to the
rest of the Bishops of the said Provinces, and unto
all Deanes of Cathedrall Churches, Arch-deacons,
Chaplers and Colledges, and the whole Clergie of
every severall Diocesse, within the said severall
Provinces, and either of them, that they should
and might from time to time, during the present
Parliament, and further during Our will and plea-
sure, conferre, treat, debate, consider, consult, and
agree of and upon Canons, Orders, Ordinances,
and Constitutions, as they should think necessary,
fit, and convenient for the honour and service of
Almighty God, the good and quiet of the Church,
and the better government thereof, to be from time
to time observed, performed, fulfilled, and kept, as
well by the said Arch-bishop of Canterbury, and
the said Arch-bishop of York, the Bishops, and
their

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their successors, and the rest of the whole Clergie
of the said severall Provinces of Canterbury and
York, in their severall Callings, Offices, Functions,
Ministries, Degrees, and Administrations; As
by all and every Dean of the Arches, and other
Judges of the said severall Arch-bishops, of Courts
Guardians of Spiritualties, Chancellours, Deanes
and Chapters, Arch-deacons, Commissaries, Offi-
cials, Registers, and all and every other Ecclesia-
sticall Officers, and their inferiour Ministers what-
soever, of the same respective Provinces of Can-
terbury and York, in their, and every of their di-
stinct Courts, and in the order and manner of their,
and every of their proceedings, and by all other
persons within this Realm, as farre as lawfully be-
ing members of the Church it may concern them,
as in Our said Letters Patents amongst other Clau-
ses more at large doth appear.

Now forasmuch as the said Lord Arch-bishop
of Canterbury, President of the said Convocation
for the Province of Canterbury, and the said
Arch-bishop of York, President of the said Con-
vocation for the Province of York, and others the
said Bishops, Deans, Arch-deacons, Chapters and
Colledges, with the rest of the Clergie, having met
together respectively, at the time and places before

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mentioned respectively, and then and there, by right
of Our said authority granted unto them, treated
of, concluded, and agreed upon certain Canons, Or-
ders, Ordinances, and Constitutions, to the end and
purpose by Us limited and prescribed unto them,
and have thereupon offered and presented the same
unto Us, most humbly desiring Us to give Our
Royall assent unto the same, according to the
form of a certain Statute or Act of Parliament
made in that behalf in the 25th. yeer of the Reign
of King Henry the eighth, and by Our said Pre-
rogative Royall and Supream authority in Causes
Ecclesiasticall, to ratifie by Our Letters Patents
under Our great Seal of England, and to confirm
the same, The Title and Tenour of them being
word for word as ensueth.

Constitu-

Constitutions and Canons Ecclesiastical, treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergie of those Provinces: And agreed upon with the Kings Majesties Licence in their severall Synods begun at *London* and *York*. 1640.

In the yeer of the Reign of our Soveraign Lord, CHARLES, by the grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, the Sixteenth.

I.

Concerning the Regall power.

WHereas sundry Lawes, Ordinances, and Constitutions have been formerly made for the acknowledgement and profession of the most lawfull and independent authority of our dread Soveraign Lord, the Kings most Excellent Majestie, over the State Ecclesiastical and Civil; ^{as our duty in the first place}

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New York

Constitutions and

place bindes us, and so far as to us appertaineth) enjouyn them all to be carefully obserued by all persons whom they concern, upon the penalties in the said Laws and Constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular;

We do further ordain and decree, That every Parson, Vicar, Curate, or Preacher upon some one Sunday in every quarter of the yeer at Morning prayer, shall in the place where he serves, treatably, and audibly read these explanations of the Regall power here inserted.

THE most High and Sacred order of Kings is of Divine right, being the ordinance of God himself, founded in the prime Laws of nature, and clearly established by expresse texts both of the old and new Testaments. A supream Power is given to this most excellent Order by God himself in the Scriptures, which is, That Kings should rule and command in their severall dominions all persons of what rank or estate soever, whether Ecclesiasticall or Civill, and that they should restrain and punish with the temporall sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture that they are commended when the Church keeps the right way, and taxed when it runs amisse, and therefore her government belongs in chief unto Kings: For otherwise one man would be commended for anothers care, and taxed

taxed but for another's negligence, which is not
God's way.

The power to call and dissolve Councils both na-
tional and provincial is the true right of all Christi-
an Kings within their own Realms or Territories.
And when in the first times of Christ's Church,
Prelates used this power, 'twas therefore only be-
cause in those dayes they had no Christian Kings:
And it was then so only used as in times of
persecution, that is, with supposition (in case
it were required) of submitting their very lives
unto the very Laws and Commands even of those
Pagan Princes, that they might not so much
as seem to disturb their Civil Government, which
Christ came to confirm, but by no means to under-
mine.

For any person or persons to set up, maintain, or
avow in any their said Realms or Territories re-
spectively, under any pretence whatsoever, any in-
dependent Coactive power, either Papall or Popu-
lar (whether directly or indirectly) is to under-
mine their great Royall office, and cunningly to
overthrow that most Sacred ordinance, which God
himself hath established. And so is treasonable
against God, as well as against the King.

For subjects to bear Arms against their Kings,
offensive or defensive, upon any pretence whatso-
ever, is at the least to resist the Powers, which are
ordained of God. And though they do not invade,
but only resist, St. Paul tells them plainly, *They
shall receive to themselves damnation.*

C

And

And although Tribute, and Custome, and Aide, and Subsidie, and all manner of necessary supports and supply, be respectively due to Kings from their subjects by the Law of God, Nature, and Nations, for the publike defence, care and protection of them: yet nevertheless, subjects have not onely possession of, but a true and just right, title and proprietie, to, and in all their goods and estates, and ought so to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the dutie of the subjects to supply their King: so is it part of the Kingly office to support his subjects in the property and freedom of their estates.

And if any Parson, Vicar, Curate, or Preacher shall voluntarily, or carelessly neglect his duty in publishing the laid explications and conclusions, according to the Order above prescribed, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be Censurable by his Majesties Commissioners for Causes Ecclesiastical.

And we do also hereby require all Archbishops, Bishops, and all other inferiour Priests and Ministers, that they preach, teach, and exhort their people to obey, honour, and serve their King; and that they presume not to speak of his Majesties power in any other way then in this Canon is expressed.

Item.

And

Canon. Ecclesiastical.

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiastical person whatsoever, any Deane, Canon, or Prebendarie of any Collegiate or Cathedrall Church, any member or Student of Colledge or Hall; or any Reader of Divinity, or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Common place, Determination, or Disputation either by word or writing, publikely maintaine or abett any position or conclusion, in opposition or impeachment of the aforesaid explications, or any part or article of them, he shall forthwith by the power of his Majesties Commissioners for Causes Ecclesiastical, be excommunicated till he repent, and suspended two yeers from all the profits of his Benefice, or other Ecclesiastical, Academicall, or Scholastical preferments: And if he so offend a second time, he shalbe deprived from all his spirituall promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the Universities, by men not having any Benefice or Ecclesiastical preferment, that then the delinquent shall be censured by the ordinary authority in such Cases of that University respectively, where the said fault shall be committed.

I I.

*For the better keeping of the day of his Majesties
most happy Inauguration.*

 He Synode taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed government of our dread Sovereign Lord, King CHARLES; And finding that aswell the godly Christian Emperours in the former times, as our own most religious Princes since the Reformation, have caused the dayes of their Inaugurations to be publikely celebrated by all their Subjects, with Prayers and Thanksgiving to Almighty God; and that there is a particular form of Prayer appointed by authority for that day and purpose; And yet with all considering how negligent some people are in the observance of this day, in many places of this Kingdom; Doth therefore decree and ordain, that all manner of persons within the Church of England, shall from henceforth celebrate, and keep the morning of the said day, in coming diligently and reverently unto their Parish Church or Chappell at the time of Prayer, and there continuing all the while, that the prayers, preaching, or other service of

of the day endureth in testimony of their humble
gratitude to God for so great a blessing, and dutifull
affections to so benigne and mercifull a Sovereign.
And for the better execution of this our Ordinance,
the holy Synode doth straitly require and charge,
and by authority hereof enableth all Archbishops,
Bishops, Deanes, Deanes and Chapters, Arch-dea-
cons, and other Ecclesiasticall persons, having ex-
empt or peculiar jurisdiction; as also all Chancel-
lors, Commissaries, and Officialls in the Church
of *England*, that they enquire into the keeping of
the same in their Visitations, and punish such as
they shall finde to be delinquent, according as by
Law they are to censure, and punish those who
wilfully absent themselves from Church on Holy-
days. And that the said day may be the better
observed, We do enjoyn, that all Church-wardens
shall provide at the Parish charge, two of those
books at least, appointed for that day, and if
there be any want of the said book in any Pa-
rish, they shall present the same at all Visitati-
ons respectively.

I I I.
*For suppreſſing of the growth of
Popery.*

All and every Ecclesiasticall persons, of what ranke or condition soever, Arch-Bishops, and Bishops, Deanes, Arch-deacons, all having exempt or peculiar jurisdiction, with their severall Chancellours, Commissaries, and Officials, all persons intrusted with cure of soules, shall use respectively all possible care and diligence by conſerring privately with the parties, and by eſcuses of the Church in inferiour and higher Courts, as also by complaints unto the Secular power, to reduce all ſuch to the Church of England, who are miſled into Popiſh ſuperiſtition.

And firſt these private Conferences ſhall be performed in each severall Diocesse, either by the Bishop in perſon, if his occaſion will permit it, or by ſome one or more learned Ministers at his ſpeciall appointment, and the ſaid Bishop ſhall also deſigne the time and place of the ſaid severall Conferences, and all ſuch persons as ſhall be preſent thereat; which if Recuſants refuſe to obſerve, they ſhall be taken for obſtinate, and ſo certiſed to the Bishop.

And

Canons Extra Ecclesiam.

And if he laid done and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six moneths, without a very reasonable cause alreadged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her Censures, and to make way for them, the said Ecclesiasticall persons shall carefully inform themselves in the places belonging to their severall charges, of all Recusants above the age of twelve yeers, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist within us, as likewise of all those, who shall either say, or hear Mass: and they shall in a more especiall manner enquire out all those, who are either dangerously active to seduce any persons from the Communibn of the Church of England, or seditionously bise to dissuade his Majesties Subjects from taking the oath of Allegianee, together with all them who abused by their Sophistry, refuse to take the said oath.

And we straightly command all Parsons, Vicars, and Curates, that they carefully, and severally present at all Visitations, the names and surnames of the delinquents of these severall kindes in their own parishes, under pain of Suspension for six moneths.

And likewise we straightly enjoin all Churchwardens and the like sworne Officers whatsoever,

that by virtue of their oaths, they shall present at
the said Visitations the names of such persons,
whom they know or hear of, or justly suspect to
be delinquent, in all or any of these particulars, and
that under the pains of the highest censures of the
Church: that so these delinquents may be legally
cited, and being sound obstinate, they shall be ex-
communicated, and such excommunication shall be
pronounced both in the Cathedrall Church of the
Diocese, and in the severall Parishes where such
Recusants live, and every third moneth they shall
be again publiquely repeated in the places aforesaid,
that all may take notice of those Sentences.

And because there are places which either have,
or pretend to have exemptions, in which such de-
linquents do usually affect to make their abode;
Therefore we enjoyn, that all Bishops shall within
their severall Diocesses, send unto such places one
or more of their Chaplains, or some of their offi-
cers whom they may relie on, to make strict inquiry
after offenders in those kindes, who diligently re-
turning their information accordingly, the said Bi-
shop shall certifie such informations to his Metro-
politan, that the aforesaid proceedings may forth-
with issue from some higher Courts in these cases,
whereof by reason of the said exemptions the infe-
rior Courts can take no cognisance, until sent to
the Bish. of his Dioc. Conferring no Censures will pre-
vail with such persons, the Church hath no way left
but complaints to the secular power; and for them
we stainly enjoyn, that all Deanes and Arch-
deacons,

Canons Ecclesiastical.

deacons, and all having inferior or exempt jurisdiction, shall every yeare within sixe moneths after any Visitation by them holden, make Certificate unto their severall Bishops, or Archbishop, (if it be within his Diocese) under their Seal of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said jurisdictions by the space of one whole yeare.

And we in like manner enjoyne all Archbishops and Bishops, that once every yeare at the least, they certifie under their Episcopall Seale in Parchment, unto the Justices of Assise of every County in the Circuits and within their Diocesses respectively, the names and surnames not onely of those who have been presented unto them from the said Deanes, Archdeacons, &c. but of those also who upon the oathes of Church-wardens and other sworne men at their Visitations, or upon the information of Ministers employed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more generall successe.

In particular, it shall be carefully inquired into at all Visitations under the oathes of the Church-wardens and other sworne men, what Recusants or Popish persons have been either married or buried, or have had their children baptizized otherwise then according unto the Rules and Formes established in the Church of *England*; and the names of such delinquents (if they can learne them, or
modi-

Confessions and

otherwise such names as for the time they carry, shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assise, to bee punished according to the Statutes.

And for the education of Recusants children, since by Canon already established, no man can teach Schoole, (no not in any private house) except hee bee allowed by the Ordinary of the place, and withall have subscribed to the Articles of Religion established in the Church of *England*; We therefore straightly enjoyne, that forthwith at all Visitations there bee diligent enquiry made by the Churchwardens, or other sworne Ecclesiastical Officers of each Parish, under their oathes, who are employed, as Schoole-masters to the children of Recusants, and that their severall names be presented to the Bishop of the Diocesie, who citing the said Schoole-masters shall make diligent search whether they have subscribed or no; and if they or any of them bee found to refuse subscription, they shall bee forbidden to teach hereafter, and censured for their former presumption; and withall the names of him or them that entertaine such a Schoole-master, shall be certified to the Bishop of the Diocesie, who shall at the next Assise present them to the Judges to bee proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said children in the Catechisme established in the Book of Common Prayer. And all Ordinaries shall censure those whom

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whom they finde negligent in the said instructions, and if it shall appear, that the Parents of the said children doe forbid such Schoole-masters to bring them up in the Doctrine of the Church of England, they shall notwithstanding doe their duty; and if thereupon the said Parents shall take away their children, the said Schoole-masters shall forthwith give up their names unto the Bishop of the Diocese, who shall take care to returne them to the Justices of Assise in manner and forme aforesaid. And because some may cunningly elude this Decree, by sending their children to bee bred beyond the seas, Therefore wee ordaine that the Church-wardens and other sworne Ecclesiastical Officers shall likewise make carefull enquiry, and give in upon their oathes at all Visitations, the names of such Recusants children, who are so sent beyond the seas to be bred there, or whom they probably suspect to bee so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided always, that this Canon shall not take away or derogate from any power or authority already given or established by any other Canon now in force.

And all the said Complaints or Certificates shall be presented up to the Judges in their severall Circuits by the Bishops Register, or some other of his Deputies immediately after the publishing of his Majesties Commission, or at the end of the

Constitutions and

charge, which shall bee then given by the Judge. And this upon paine of Suspension for three moneths.

This sacred Synode doth earnestly intreat the said Reverend Justices of Assise, to bee carefull in the execution of the said Lawes committed to their trust, as they will answer to God for the daily encrease of this grosse kinde of superstition. And further, we doe also exhort all Judges, whether Ecclesiastical or Temporall upon the like accompt, that they wold not admit in any of their Courts any vexatious Complaint, Suit or Suits, or Presentments against any Minister, Churchwardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments.

And lastly, we enjoyne that every Bishop shall once in every yeare send into his Majesties High Court of Chancery, a *Significavit* of the names and surnames of all such Rectifantes who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicatis capitulo* might bee at once sent out against them all. *Ex officio*. And for the better execution of this Decree, this present Synode doth most humbly beseech his most sacred Majesty, that the Officers of the said High Court of Chancery, whom it shall conctine, may bee commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular estates of the Ordinaries, to sue out severall Writs at their owne charge. And that the like

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like command also may be laid upon the Sheriffs and their Deputies, for the due and faithfull execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further decree and ordaine, That no Popish Recusant, who shall persist in the said sentence of Excommunication, beyoad the time prescribed by Law, shall be absolved by vertue of any Appeal in any Ecclesiastical Court, unlesse the said partie shall first in his or her owne person, and not by a Proctor, take the usuall Oath *De parando iuri, & stando mandatis Ecclesie.*



Item 14. sub anno 2. Regis 17. anno 1. regni eius.

IV.

Against Socinianisme.

HEREAS much mischiefe is already done in the Church of God by the spreading of the damnable and cursed Heresie of SOCINIANISME, as being a complication of many ancient Heresies condemned by the fourre first generall Councils, and contrariant to the Articles of Religion now established in the

D 3

Church

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Confessions and

Church of England: And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of people, may be poysoned and infected: It is therefore decreed by this present Synode, That no Stationer, Printer, or Impoter of the said Books, or any other person whatsoever, shall print, buy, sell, or disperse any Booke, broaching or maintaining of the said abominable Doctrine or Positions, upon paine of Excommunication *ipso facto* to be thereupon incurred: And wee require all Ordinaries upon paine of the Censures of the Church, that beside the Excommunication aforesaid, they doe certifie their names and offences under their Episcopall Scale to the Metropolitan, by him to be delivered to his Majesties Attorney Generall for the time being, to be proceeded withall according to the late Decree, in the Honourable Court of Star-chamber, against Spreaders of prohibited Books. And that no Preacher shall presume to vent any such Doctrine in any Sermon under paine of Excommunication for the first offence, and Deprivation for the second. And that no Student in either of the Universities of this Land, nor any person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopall or Archidiaconall Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or reade any

Capitulo. Excommunicacione.

any such Socinian Booke or discourse, under paine (if the offender live in the University) that he shal be punished according to the strictest Statutes provided there against the publishing, reading, or maintaining of false Doctrine; or if he live in the City or County abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unlesse he will absolutely and *in terminis* abjure the same. And if any Lay-man shall be seduced into this opinion, and be convicted of it, he shall be excommunicated, and not absolved but upon due repentance and abjuration, and that before the Metropolitane, or his owne Bishop at the least. And wee likewise enjoyn, that such Bookes, if they be found in any prohibited hand, shall be immediately burned: and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopall or Archidiaconall Jurisdiction, or any Doctor of Lawes in holy Orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books, in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall returne them to such whom they dare trust with the reading of the said Books, and shall cause the rest to be burned. And we farther enjoyn, that diligent enquiry be made after all such that shall maintaine and defend the afore-

aforesaid Socinianisme, and when any such shall be detected, that they be complained of to the severall Bishops respectively, who are required by this Synode to reppresse them from any such propagation of the aforesaid wicked and detestable opinions.



V.

Against Sectaries.



HEREAS there is a provision now made by a Canon for the suppressing of Popery and the growth thereof by subiecting all Popish Recusants to the greatest severite of Ecclesiastical Censures in that behalfe: This present Synode well knowing that there are other Sects which indeavour the subversion both of the Doctrine and Discipline of the Church of England no lesse then Papists doe, although by another way; for the preventing thereof doth hereby decree and ordain, That all those proceedings and penalties which are mentioned in the aforesaid Canon against Popish Recusants as far as they shall be applicable, shall stand in full force and vigour

Canons Ecclesiastical.

vigour against all Anabaptists, Brownists, Separatists, Familists, or other Sect or Sects, person or persons whatsoever, who do or shall, either obstinately refuse, or ordinarily, not having a lawfull impediment (that is, for the space of a moneth) neglect to repair to their Parish Churches or Chappels where they inhabit, for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further decree and ordain, that the Clause contained in the Canon now made by this Synod against the Books of Socinianisme, shall also extend to the makers, importers, printers, and publishers, or dispersers of any Book, writing, or scandalous Pamphlet devised against the discipline and government of the Church of *England*, and unto the maintainers and abettors of any opinion or doctrine against the same.

And further, because there are sprung up among us a sort of factious people, despisers and depravers of the Book of Common prayer, who do not according to the Law resort to their parish Church or Chappel, to joyn in the publique prayers, service, and worship of God with the congregation, contenting themselves with the hearing of Sermons onely, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church. We therefore for the restraint of all such wilfull contemners or neglecters of the Service of God, do ordain that the Church or Chappell Wardens, and Questmen, or Sidemen of every parish,

E. shall

Confusions and

shall be carefull to enquire out all such disaffected persons, and shall present the names of all such delinquents at all Visitations of Bishops, and other Ordinaries; And that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recusants, unlesse within one whole moneth after they are first denounced, they shall make acknowledgement and reformation of that their fault. Provided alwayes, that this Canon shall not derogate from any other Canon, Law, or Statute in that behalfe provided against those Sectaries.

VI.

An Oath enjoyn'd for the preventing of all Innovations in Doctrine and Government.



His present Synod (being desirous to declare their sincerity and constancie in the profession of the Doctrine and Discipline already established in the Church of *Eng-land*, and to secure all men against any suspition of revolt to Popery, or any other superstition) decrees that all Arch-bishops, and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before

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before the second day of November next ensuing,
take this Oath following against all Innovation of
Doctrine or Discipline, and this Oath shall be ten-
dered them, and every of them, and all others na-
med after in this Canon, by the Bishop in person,
or his Chancellour, or some grave Divines named
and appointed by the Bishop under his seal; and the
said Oath shall be taken in the presence of a pub-
lique Notarie, who is hereby required to make an
Act of it, leaving the Universities to the Provision
which followes.

The Oath is:

A. B. Do swear, That I do ap-
prove the Doctrine and Discipline
or Government established in the
Church of *England*, as containing
all things necessary to salvation: And that I
will not endeavour by my self or any other,
directly or indirectly, to bring in any Popish
Doctrine, contrary to that which is so es-
tablished: Nor will I ever give my consent to
alter the Government of this Church, by
Arch-bishops, Bishops, Deanes, and Arch-
deacons, &c. as it stands now established, and
as by right it ought to stand, nor yet ever to

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subject it to the usurpations and superstitions
of the Sea of *Rome*. And all these things I
do plainly and sincerely acknowledge and
swear, according to the plain and common
sense and understanding of the same words,
without any equivocation, or mental eva-
sion, or secret reservation whatsoever. And
this I do heartily, willingly, and truely, upon
the faith of a Christian. So help me God, in
Jesus Christ.

And if any man Beneficed or Dignified in the
Church of *England*, or any other Ecclesiastical per-
son shall refuse to take this Oath, the Bishop shall
give him a moneths time to inform himself, and at
the moneths end, if he refuse to take it, he shall be
suspended *ab Officio*, and have a second moneth
granted: and if then he refuse to take it, he shall
be suspended *ab Officio & Beneficio*, and have a third
moneth granted him for his better information:
but if at the end of that moneth he refuse to take
the Oath above-named, he shall by the Bishop be
deprived of all his Ecclesiastical Promotions what-
soever, and execution of his function which he
holds in the Church of *England*.

And we likewise Constitute and Ordain, That
all Masters of Arts (the sons of Noble-men onely
excepted) all Bachelours and Doctors in Divinity,
Law, or Physick, all that are licenced to practise
Physick,

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Physick, all Registers, Actuaries, and Proctors, all School-masters, all such as being natives or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any foreign University, shall be bound to take the said Oath. And we command all Governours of Colledges and Halls in either of the Universities, that they administer this said Oath to all persons resident in their severall Houses that have taken the degrees before mentioned in this Canon, within six moneths after the publication hereof.

And we likewise Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they give holy Orders, at the time of their Ordination, or to whomsoever they give Collation, Institution, or Licence to Preach, or serve any Cure.



VII.

A Declaration concerning some Rites and Ceremonies.



Because it is generally to be wished, that unity of Faith were accompanied with uniformity of practise, in the outward worship and service of God, chiefly for the avoiding of groundlesse suspitions of those who are weak,

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and the malicious aspersions of the professed enemies of our Religion; the one fearing Innovations, the other stetting themselves with a vain hope of our backslidings unto their Popish superstition, by reason of the situation of the Communion Table; and the approaches thereto, the Synod declareth, as followeth:

That the standing of the Communion Table, side-way under the East window of every Chancell, or Chappell, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon. And albeit at the time of reforming this Church from that grosse superstition of Popery, it was carefully provided that all meanes should be used to root out of the mindes of the people, both the inclination thereto, and memory therof; especially of the Idolatry committed in the Masse, for which cause all Popish Altars were demolished: yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth*, of blessed memory, that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royall Chappells of three famous and pious Princes, and in most Cathedrall, and some Parochiall Churches, which doth sufficiently acquit the manner of placing the said Tables from any illegality, or just suspition of Popish superstition or innovation. And therefore we judge it fit and convenient, that

all

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all Churches and Chappels do conform themselves in this particular, to the example of the Cathedral or Mother Church, saving alwaies the generall liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this situation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed: but it is, and may be called an Altar by us, in that sense in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion Table in time of Divine Service: for the avoiding of these and the like abusus, it is thought meet and convenient by this present Synod, that the said Communion Tables in all Chancells or Chappells, be decently sever'd with Rails to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw neer, &c.* that all Communicants with all humble reverence shall draw neer and approach to the holy Table, there to receive the divine Mysteries, which have heretofore in some places been unfitly carried up and down by the

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the Minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And lastly, whereas the Church is the house of God, dedicated to his holy worship, and therefore ought to minde us, both of the greatness and goodness of his Divine Majestie, certain it is that the acknowledgement thereof, not onely inwardly in our hearts, but also outwardly with our bodies, must needs be pious in it self, profitable unto us, and edifying unto others. We therefore think it very meet and behoovefull, and heartily commend it to all good and well affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgement, by doing reverence and obeisance, both at their coming in, and going out of the said Churches, Chancels, or Chappels, according to the most ancient custome of the Primitive Church in the purest times, and of this Church also for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable custome, we heartily command to the serious consideration of all good people, not with any intention to exhibite any Religious worship to the Communion Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture, in the celebration of the holy Eucharist, upon any opinion of a corporall presence of the body of Jesus Christ, on the holy Table, or in the mysticall elements, but onely for

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for the advancement of Gods Majestic, and to give him alone that honour and glory that is due unto him, and no otherwise: and in the practise or omission of this Rite, we desire that the rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite despise not them who use it not, and that they who use it not, condemn not those that use it.



VIII.

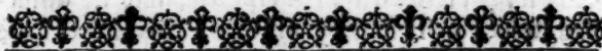
Of Preaching for Conformity.

Wheras the Preaching of Order and Decencie, according to St Pauls rule, doth conduce to edification, it is required, that all Preachers (as well Beneficed men as others) shall positively and plainly Preach and Instruct the people in their publike Sermons twice in the yeer at the least, that the Rites and Ceremonies now established in the Church of *England* are lawfull and commendable, and that they the said people and others, ought to conform themselves in their practise to all the said Rites and Ceremonies, and that the people and others ought willingly to submit themselves unto the authority and government of the Church as it is now established under the Kings Majestic. And if any Preacher shall

F refuse

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refuse or neglect to do according to this Canon, let him be suspended by his Ordinary, during the time of his refusal, or wilfull forbearance to do thereafter.



I X.

One Book of Articles of inquiry to be used at all Parochiall Visitations.



Or the better settling of an Uniformity in the outward government and administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens and other Sworn-men, by any impertinent, inconvenient, or illegall enquiries in the Articles for Ecclesiasticall Visitations ; This Synode hath now caused a Summary or Collection of Visitatory Articles (out of the Rubricks of the Service-Book , and the Canons and warrantable Rules of the Church) to be made, and for future direction to be deposited in the Records of the Arch-bishop of *Canterbury* : and we do decree and ordain, that from henceforth no Bishop or other person whatsoever having right to hold, use, or exercise any Parochiall Visitation, shall (under the pain of a Moneths suspension upon a Bishop, and two Moneths upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be

given

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given in charge to the Church-wardens, or to any other persons which shall be sworne to make Presentments, any other Articles or formes of enquiry upon oath, then such onely as shal be approved and in terminis allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided alwaies that after the end of three yeers next following the date of these presents, the Metropolitan shal not either at the instance of those which have right to hold Parochiall Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop, of Visitatory Articles, which he did last before (in any Diocese, within his Province) approve of; But calling for the same shall hold and give that onely for a perpetual Rule, and then every Parish shalbe bound onely to take the said Book from the Arch-deacons and other having a Peculiar or exempt Jurisdiction, but once from that time, in three yeers, in case they do make it appear that they have the said Book remaining in their publike Chest for the use of the Parish: And from every Bishop they shall receive the said Articles at the Episcopall Visitation onely, and in manner and form as formerly they have been accustomed to do, and at no greater price then what hath bin usually paied in the said Diocese respectively.

Conclusions and

Concerning the Conversation of the Clergie.

He sober, grave, and exemplary
Conversation of al those that are
employed in Administration of
holy things, being of great avail
for the furtherance of pietie, It
hath been the Religious care of the
Church of *England*, strictly to enjoyn to all & every
one of her Clergie, a pious, regular, and inoffensive
demeanour, and to prohibit all loose and scandalous
carriage by severe censures to be inflicted upon
such delinquents, as appeares by the 74. and 75.
Canons *Anno 1603.* provided to this purpose.

For the more effectuall successe of which pious and necessary care, this present Synode, straitly charges all Cleargie men in this Churh, that setting before their eyes the glory of God, the holinesse of their calling, and the edification of the people committed to them, they carefully avoid all excesse and disorder, and that by their Christian and Religious conversation they shine forth as lights unto others in all godlinesse and honesty.

And we also require all those to whom the Government of the Clergie of this Church is committed, that they set themselves to countenance and encourage godlinesse, gravitie, sobrietie, and all unblameable conversation in the Ministers of this Church,

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Church, and that according to the power with which they are intrusted, they diligently labour by the due execution of the above named Canons, and all other Ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministerie, as they tender the welfare and prospering of Pietie and Religion, and as they will answer to God for those scandals, which through their remissesse and neglect shall arise and grow in this Church of Christ.



X I.

Chancellours Patents.



Or the better remedying and redresse of such abuses as are complained of in the Ecclesiastical Courts, the Synode doth Decree and ordain, that hereafter no Bishop shall Graunt any Patent to any Chancellour, Commissarie, or Officiall, for any longer terme, then the life of the Grauntee onely, nor otherwise then with expresse reservation to himself, and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving always to the said Chancellors, &c. the Fees accustomedly taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Lic-

. *Constitutions and*

ences to preach or keep school; And further, that no Deane and Chapter confirme any Patent of any Chancellour, Commissaries, or Officials place, wherein the said conditions are not expressed *sub pena suspensionis*, to the Deane (or his *locum tenens* if he passe the Act in his absence) and to every Canon, or Prebendary, voting to the confirmation of the said Act, to be inflicted by the Arch-bishop of the Province. And further, the holy Synode doth decree and ordain that no reward shall be taken for any Chancellours, Commissaries or Officials place under the heaviest Censures of the Church.



XII.

*Chancellours alone not to Censure any of the
Clergie in sundry Cases.*

Hit no Chancellour, Commissarie, or Official, unless he be in holy Orders, shall proceed to Suspension, or any higher Censure against any of the Clergie in any criminall cause, other then neglect of appearance, upon legall citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissarie, or if the Bishops occasions will not permit, then by his Chancellour, or Commissarie, and two grave dignified, or beneficed Ministers of the Diocese to be assigned by the Bishop, under his Episcopall seal, who shall hear and censure the said cause in the Consistorie.

XIII. Excom.

XIIII.

Excommunication and absolution not to be pronounced but by a Priest.

Hat no excommunications or absolutions shall be good or valid in Law, except they be pronounced, either by the Bishop in person, or by some other in holy Orders, having Ecclesiastical jurisdiction, or by some grave Minister beneficed in the Diocese, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of excommunication, or absolution to be expressed in the Instrument issuing under seal out of the Court. And that no such Minister shall pronounce any sentence of absolution but in open Consistory, or at the least in a Church or Chappell, the penitent humbly craving and taking absolution upon his knees, and having first taken the Oath, *De parendo iuri & stando mandatis Ecclesiae.* And that no Parson, Vicar, or Curate, *sub pena suspensionis*, shall declare any of his or their Parishioners to be excommunicate, or shall admit any of them so excommunicate into the Church, and there declare them to be absolved, except they first receive such excommunications and absolutions under the seal of the Ecclesiastical Judge, from whom it cometh.

XIIII. Com-

XIII.

Concerning Commutations, and the dispo-
sing of them.



Hat no Chancellor, Commissary, or Officiall, shall have power to commute any penance in whole, or in part ; but either together with the Bishop in person , or with his privity in writing , or if by himself, there he shall give up a full and just account of all such Commutations once every yeer, at Michaelmas to the Bishop , who shall with his Chancellor, see that all such moneys be disposed of to charitable and publike uses , according to Law. And if any Chancellor or other, having jurisdiction , as aforesaid , shall not make such a just account to the Bishop, and be found guilty of it , he shall be suspended from all exercise of his jurisdiction, for the space of one whole yeer.

Alwayes provided, that if the crime be publiquely complained of, and do appear notorious, that then the Office shall signifie to the place, from whence the complaint came, that the delinquent hath satisfied the Church for his offence. And the Minister shall signifie it as he shall be directed ; saving alwayes to all Chancellors , and other Ecclesiasticall Officers their due and accustomable fees , if he or they be not so suspended as aforesaid,

XV.

Touching concurrent Jurisdictions.

That in such places wherein there is concurrent Jurisdiction, no Executor be cited into any Court or Office, for the space of ten dayes after the death of the Testator. And that aswell every Apparitor herein, as every Register, or Clark that giveth or carrieth out any Citation or Processe to such intent, before that the said ten dayes be expired, shall for the first Offence herein, be suspended from the execution of his Office, for the space of three Moneths; and for the second Offence, in this kinde, be and stand excommunicated, *ipso facto*, not to be restored, but by the Metropolitan of the Province, or his lawfull Surrogate; And that yet nevertheless, it be lawfull for any Executor, to prove such Wills when they thinke good, within the said ten dayes, before any Ecclesiastical Judge respectively, to whose jurisdiction the same may, or doth appertaine.

XVI.

Concerning Licences to Marrie.

WHereas divers Licences to Marry, are granted by Ordinaries, in whose Jurisdiction, neither of the parties, desiring such Licence, is resident; to the prejudice of the Archiepiscopall prerogative: to whom only the power of granting such Licences, to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniences thereupon ensuing. It is therefore decreed, That no Licence of Marriage shall be granted by any Ordinary to any parties, unless one of the said parties have beeene commorant in the Jurisdiction of the said Ordinary, for the space of one whole Moneth, immediately before the said Licence be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereto, in any of the Lord Archibishops Courts, he shall be liable to such censure as the Lord Archbishop shall thinke fit to inflict. And we further decree, That one of the Conditions in the Bond of securitie given by the parties taking such Licence, shall be, that the said parties, or one of them, have, or hath beeene a Moneth commorant in the said Jurisdiction, immediately before the said Licence granted.

And the Synod decrees, That whatsoever is ordered

Canons Ecclesiastical.

ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellors, and Commissaries, shall (so farre as by Law is applicable) be in force, concerning all Deanes, Deanes and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt, or peculiar Jurisdiction, and their severall Officers respectively.

XVII.

Against vexatious Citations.

AND that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiastical Courts, upon pretence only of the breach of Law, without either Presentment, or any other just ground. This present Synod decrees, That for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiastical Court, except the said Citation be sent forth under the hand and Seal of the Chancellor, Commissarie, Archdeacon, or other competent Judge of the said Court, within thirty dayes after the fault committed; and returne thereof to be made the next, or second Court day after the Citation served at the farthest; and that the partie so cited, unlesse he be convinced by two witnesses, shall

upon the denyall of the fact upon Oath, before-
with freely dismissed without any payment of
fees; Provided that this Decree extend not to any
grievous crime, as Schisme, Incontinencie, mis-
behaviour in the Church in time of Divine Ser-
vice, obstinate inconfomitie, or the like.



EE of Our Princely inclination
and Royall care for the
maintenance of the present
Estate and government of the
Church of England by the
Lawes of this Our Realme
now settled and established, having diligently,
with great contentment and comfort read and
considered of all these their said Canons, Orders,
Ordinances and Constitutions agreed upon, as is
before expressed: And finding the same such
as We are perswaded wilbe very profitable, not
only to Our Clergie, but to the whole Church of
thu Our Kingdome, and to all the true members
of it (if they be well observed;) Have therefore
for Us, Our Heires, and lawfull Successours, of
Our especiall grace, certaine knowledge, and
meere

more written, given, and by these presents doe
give Our Royall Assent, according to the forme
of the said Statute or Act of Parliament afore-
said, to all and every of the said Canons, Orders,
Ordinances and Constitutions, and to all and ever-
ry thing in them contained, as they are before
written. And furthermore, We do not onely by
Our said Prerogative Royall, and supreme Au-
thority in Causes Ecclesiasticall, ratifie, confirme,
and establish, by these Our Letters Patents, the
said Canons, Orders, Ordinances and Constituti-
ons, and all and every thing in them contained,
as is aforesaid, but do likewise propound, publish,
and straighly enjoyn and command by Our said
Authority, and by these Our Letters Patents, the
same to be diligently observed, executed, and
equally kept by all Our loving Subjects of this Our
Kingdome, both within the Provinces of Can-
terbury and Yorke, in all points wherein they
do or may concern every or any of them according
to this Our will and pleasure hereby signified
and expressed. And that likewise for the bet-
ter observation of them, every Minister, by what
name or title soever he be called, shall in the Pa-

rist Church or Chappell where he hath charge,
read all the said Canons, Orders, Ordinances and
Constitutions, at all such times, and in such man-
ner as is prescribed in the said Canons, or any of
them: The Book of the said Canons to be pro-
vided at the charge of the Parish, betwixt this
and the Feast of S. Michael the Archangell
next ensuing, straightly charging and comman-
ding all Archbishops, Bishops, and all other that
exercise any Ecclesiastical jurisdiction within
this Realme, every man in his place to see and
procure (somuch as in them lyeth) all and every of
the same Canons, Orders, Ordinances and Constitu-
tions to be in all points duly observed, not sparing
to execute the penalties in them severally men-
tioned, upon any that shall wittingly or wilfully
break or neglect to observe the same; as they
tender the honour of God, the peace of the Church,
the tranquillity of the Kingdome, and their du-
ties and service to Vs their King and Sov-
reigne. In witnessse whereof We have caused
these Our Letters to be made Patents: Wit-
nesse Our Selfe at Westmynster, the thirtieth
day of June, in the sixteenth yeare of Our
Reigne.

THE

THE TABLE.

- 1 Concerning the Regall power.
- 2 For the better keeping of the day of His Majesties most happy Inauguration.
- 3 For suppressing of the growth of Popery.
- 4 Against Socinianisme.
- 5 Against Sectaries.
- 6 An Oath injoined for the preventing of all Innovations in Doctrine and Government.
- 7 A Declaration concerning some Rites and Ceremonies.
- 8 Of Preaching for Conformity.
- 9 One Book of Articles of inquirie to be used at all Parochiall Visitations.
- 10 Concerning the Conversation of the Clergie.
- 11 Chancellours Patents.
- 12 Chancellours alone not to censure any of the Clergie in sundry Cases.
- 13 Excommunication and Absolution not to be pronounced but by a Priest.
- 14 Concerning Commutations, and the disposing of them.
- 15 Touching concurrent Jurisdictions.
- 16 Concerning Licences to marrie.
- 17 Against vexations Citations.

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